

*Elogium Heroinum.*

THE  
LADIES  
VINDICATION:  
OR,  
THE PRAISE  
OF WORTHY  
WOMEN.

---

*Written by C. G. Gent.*

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LONDON,

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Little North-door. 1651.

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TO THE  
MOST EXCELLENT,  
MOST ILLUSTRIOUS,  
AND HIGH-BORN  
*Princesse,*  
ELIZABETH  
OF  
BOHEMIA.

*Madam,*

**Y**Our illustri-  
ous Name is  
traced on the  
Frontis-piece of  
A 2 this

this Book, as that  
of *Minerva* in the  
Temple of Ver-  
tue ; To render  
the names of these  
Famous *Vestals* ,  
more recommen-  
dable by that of so  
great and illustri-  
ous a *Princesse* as  
your Highness is:  
whose marvellous  
wisdom, and pro-  
found knowledge  
in

in Arts, Sciences,  
and Languages ,  
is admired by all  
men; whose great  
Iudgement , and  
Goodness, are in-  
expressible symp-  
toms of excelling  
Qualities.

Let therefore  
your memory ,  
most Sacred and  
Famous Princess,  
be as eternal , as

A 3      your

your illustrious  
life happy and  
succesfull! May  
your future for-  
tunes be answer-  
able to your ver-  
tues! that as you  
have the daily  
earnest prayers of  
all good men, so  
you may have the  
successe of their  
wishes; the which  
though many who  
never

s never yet saw you  
d desire, yet all those  
y who have had the  
- honour to be ac-  
- quainted w<sup>th</sup> you,  
- know how worth-  
i ily You deserve  
y them : For that  
f your merits have  
o raised you to such  
e a high degree of  
perfection, as that  
you render not  
only those of your

A 4 Sex,

but even all Men  
unable to imitate  
Your *Highnesse* :  
They , as well as  
my self, are there-  
fore solely obliged  
to admire You :  
which is the only  
intent of

Madame,

*Your Highnesses*

*Most humble, most obedi-  
ent, and most faith-  
full Servant,*

CHARLES GERBIER.



To the most Honourable,  
THE  
*Countess Dowager*  
OF  
*CLAIRE,*  
The Patroness of all Vertue  
and Learning.

Madame,

**P**Saphon having assembled several Birds, taught them to pronounce these words; Psaphon is a God! and afterwards setting them at liberty, (by the rehearsal of their lesson) they did spread their masters glory throughout all the Universe.

A. 5

These.

These ever to be admired  
Women (being revived) have  
learned your Honours names;  
and as all the world did envy  
their glory, so will they now  
invite all men to take notice  
of what You are, A Patronesse  
of the Muses, a general Lover  
of Languages, and Know-  
ledge.

May therefore all of your  
Sexe give the like Example  
as you have done unto the  
World! and may your most  
illustrious Noble mind enjoy  
what it most desires, and so  
much deserves! And finally,  
may Heaven poure downe  
upon Your HONOUR the  
dewes of thousand Celestial  
blessings together with all true  
happinesse



*happinesse, are the zealous  
wishes of him who is*

Madam,

Y O U R H O N O U R S

most humble, devoted  
zealous servant,

CHARLES GERBIER.



TO THE  
Vertuous Accomplish't  
L A D Y  
*Anne Hudson.*

M A D A M E,  
**I** Do not offer unto you  
any thing of my own,  
for that it is already yours,  
or that you are worthy  
thereof, since your eyes  
have not so many charms,  
nor your attractions so  
much power to captivate  
hearts, as the lustre of your  
Vertues do expresse unto  
all

all men the admirable per-  
fections both of Nature  
and Grace which are ex-  
tant in your person.

Your modesty, the mild-  
nesse of your discourse, and  
that gracious humility  
with the which you enter-  
tain those who have the  
honour to be acquainted  
with you, are precious  
jewels which do atchieve  
your renown.

Give me leave then  
(Madam) to end this my  
thrice humble dedication,  
with that homage and  
with that boundenoblation  
which I owe to your all at-  
tracting goodnesse, and  
let your favourable ac-  
ceptance deign to receive  
it.

it, since it's presented with  
all the submissiv<sup>t</sup> respects  
imaginable by him who  
puts all his heart in his  
Pen (the better) to assure  
you, that amongst those  
who admire you, none can  
be more then himself,

Madam,

*Your most humble  
and obedient  
servant,*

Charles Gerbier.



To his worthy Friend,  
Mr. CHARLES GERBIER,  
Upon this his  
ELOGIUM HEROINUM.

*Were not this Treatise fully fraught  
with its intrinsick worth,  
It might (like Cloth that's finely  
Be to the Press put forth (wrought  
A luster to receive, whereby  
Its sale might bettered be.  
But as its value doth rely  
On its reality,  
You have it thus undeck'd, without  
An influence of Verse,  
Or lofty Poems, which no doubt  
The Author could rehearse:  
But he intends not the least part  
Of Rhetorick to strain;*

*His*

*His Theam is void of flatt'ring Art,  
He shuns Ambages vain.  
For who'mongst mortals dare be bent  
T'oppose it with a No?  
And since the bruitest beasts assent  
Who then would not do so?  
With me let all men then confesse  
That which I do disclose;  
The praise of Women's ne'r the lesse,  
Though it be writ in Prose.*

B. S. K<sup>r</sup>.

---



To his much valued Friend,  
THE AUTHOR.

*The Grecian Beauties first Apelles  
saw,  
Before he dar'd fair Venus Picture  
draw,  
That he out of their many graces, one  
Might make of all the only Paragon.  
So thou out of the best, the best hast  
writ;  
Hast cull'd the choicest, best there-  
with to fit  
This work of thine, that it in worth  
and store  
Might all surpasse have written thee  
before,  
Or after shall. How much these  
Angels owe  
To this thy worthy pains, themselves  
best know.*

E. B. Esq.



To his worthy friend Mr.

Charles Gerbier, upon his  
*Elogium Heroicum*, or the  
Praise of worthy  
Women.

I find my self by much to be too weak  
To adde a grace where every line  
will speak  
Where female constancie, and beauty  
you  
Have open laid to censure, and to  
view;  
Which will in spite of envious time  
comprise  
Your worthy Women in our memo-  
ries;  
And from respectis ingag'd, I must  
make known  
Thy lines are unaffected, free, thy  
own,  
Thy matter's rare, expressions genuine  
Stile most emphatical, & wit divine;  
Then reap thy due, and let Apollos  
bayer,  
In spite of Autumne, grow to crown  
thy praises.

J. H.





To his loving Brother,  
O N H I S  
ELOGIUM HEROINUM,  
O R H I S  
*Praise of worthy Women.*

*Scarce dare I these rude lines prefix  
To this your worthy Womens praise,  
Lest therby I might chance t'eclipse  
The glory of their splendent rayes :*

*For by my stile in it's ruffe cast,  
I may their excellencies blast.*

*Ne'r did I tast of those sweet streams  
Which charming Helicon doth yeeld  
Nor hath Apollo with his beams  
Me grac't, so that into the field*

*O' th' Muses I am loth t'appear  
Lest infamy me thence may bear.*

*The*

The very subject of your Book,  
Doth clearly unto us set forth  
It's excellence; nor need you look  
That I attempt t'inlarge its worth;  
This far surpasseth my small skill  
Nor can I reach it with my quill.,  
And though I know it's a hard task  
To please all pallates, yet submit  
I must to censure, and unmask  
My ignorance, rather then it  
Be said that I just then withdrew  
My hand, this tribute being due.  
Expresse I cannot, what that Sexe  
(Which you so worthily do blaze)  
Deserved hath; nor need we vex  
Our selves, that they have born the  
Away from us, for they excel bayes  
All those who on this orb do dwel.  
Their brave atchievements do outvie  
What ere we undertook, and they  
Themselves to all eternity  
Have Trophies rais'd, so that we may  
Sit down, and them admire;  
Their eminencies it require.

Nay,

Nay, ought we not (though to our  
Turn pupils into them, obey (shame)  
Their profound precepts, & disclaim  
Those vices which us daily sway,

Even those (as't were) us captive  
By fettred passions manifold (hold  
Awake therefore ye sons of men,  
Rub up your drowsie souls, 'tis meet,  
We should take heart of grace agen;  
Rowse up your selves, stand on your  
At least endeavor to regain (feet;  
Our honors, by these females slain.

My Author doth to you recount  
The several faculties wherein  
These worthy Women us surmount  
As paterns, for us to begin

Our new profession by; the same  
By which they gain'd eternal fame  
Wherefore with him let us adore  
Those deities, let's follow close  
Their vertuous foot-steps & implore  
To be accounted even as those  
Who past their lives in great renown  
And now entomb'd enjoy a Crown.

Geo. Gerbier Esq.



## *The Printer's Apologie,*

*For not having inserted on the Frontispiece of this Book, all the Verses which were sent unto him.*

*Courteous Reader,*

WHEN a sumptuous Scene is to be represented, or when a solemn Tilting is to be performed, and that an Amphitheater is prepared; then from all parts such multitudes of People resort thereunto, as that the main for which they came together, is by them almost hidden.

Therefore that this Scene, this Race, and Amphitheater (whereunto most men of this World, if not all, would willingly resort, first with their  
Eyes,

Eyes, then with their Hands,  
& finally with all their Senses,  
striving and contesting which  
of them all should soonest be  
admitted) might appeare, and  
not be smothered up by the  
presse of so many, whose Pens  
may pretend as much right as  
this Author, to shew themselves;  
And lest he should suffer, that  
deserves so well, in the setting  
forth of this glorious Scene, I  
have omitted the inserting of  
several Verses; and do publish  
by that Trumpet of *Fame*, by  
that of *Vertue*, by that of *Con-*  
*stancie*, and by that of *Honour*,  
(which these *Women* do possess)  
to stand by, and to make use  
here onely of your eyes: For  
*Woman* is the Mark, and *Woman*  
is the Trophie. And then will  
this Work appeare in its best  
lustre.

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# *The Preface*

TO THE

*R E A D E R.*

**A**S the *Breast-plate* of Judgment which the *High-priest* wore, did beare these words, *Urim & Thummim*, which signifie Light and Perfection :

So on the Frontispiece of this Book there appeares so powerful a Charm, as that all those cannot chuse but be void of wit and reason, who have not the curiosity to view that which it contains : for those things which it relates, possesse all the requisite perfections, to strike an admiration into the minds of sensible Creatures.

a

It

## *The Preface*

It is that powerful Charm,  
which made *Achilles* to forsake  
a Battel;

It is that which *Narcissus* dis-  
daining, pined away, for his  
own shadow;

It is that, the losse whereof  
*Alexander* did lament with tears;

It is that, by means whereof  
*Socrates*, *Plato*, *Aristotle*, and all  
the rest of the Philosophers have  
attained unto such a famous  
reputation.

It is that, without which all  
our humane life would have  
been but a manifest death;

It is that, for which in former  
Ages men would rather lose  
their Seats, their Authority,  
their Office, then falsely to su-  
spect it, or rashly to accuse it;

It is that, the sight whereof  
struck *Tyrasius* King of *Thebes*  
blind.

It



*To the Reader.*

It is that, which did not only subdue *Alexander* (who had subdued all the Eastern Kingdoms, and who was Lord of all the World) but also *Cæsar* and *Hanibal*; and which constrained *Euristes* King of *Athens*, to seek unto *Hercules* and *Theseus* to be aiding unto him to withstand its power.

It is that, at the beholding whereof the *Lybian* Lions lose their strength, and the *Basilisk* his senses.

It is that, which hath been admired by the great Philosophers; by *Solomon* himself, the wisest of all men, who did acknowledge that it was more worth then precious pearls.

It is that, the least part whereof ought to ravish us even with admiration.

And it is that, which was  
a 3 made

## *The Preface*

made in Paradise, which represents the lively Image of the *Creator*; a Body framed by an admirable architecture; a Soul endowed with understanding, reason, wit, judgment, will, memory, imagination, and opinion; a Soul which in an instant flies from one Pole to the other, descends to the Center, and ascends to the top of the world again. In a word, here you have it: It is *Woman*, the miracle of the world, and the marvel of marvels, which here is exposed unto your view, accompanied with Presidents of Vertue, and Statues of Honour, and whatsoever else can be included in goodnesse: which if you will deign to read it so, as to understand it well, and (which is best of all) to follow their examples, then will  
your

## To the Reader.

your memories out-live Posterity.

As for the foregoing three-fold *Dedication* of this *Treatise*, though it may happily not much concern the *Reader*, yet neverthelesse rather then that any should wonder at it, I will give him a reason for it.

It is the first of all numbers; and in *natural Philosophy*, there are three principles; three *Theological vertues*, and three *Graces*.

But that which chiefly moved mee thereunto, was the pleasing of my self thereby; since that is the spring from whence every vertue begins to flow, the Sea unto which they run, and where all of them end their course. It's the onely thing which (next unto the fear of God) I chiefly aim at.

*Rhetorick, Logick, Philosophy,*  
a 4 *Musick,*

## *The Preface*

*Musick*, all *Arts* and *Sciences* are referred unto this principle, to wit, that they might be profitable and pleasing unto us.

Doth not an *Orator* rejoyce when he seeth his *Clyent* delivered by his *Plea*?

Doth not the *Logician* laugh when as he perceives that his enemy is driven to a *dilemma*?

Doth not the *Philosopher* inwardly smile when hee hath sifted out the secrets of hidden causes?

Doth not the *Musicians* heart leap for joy, when as he beholds that men are ravished with his *melody*.

And therefore, since that all *Vertues*, all *Arts*, and all the *actions* of this life do tend (next unto the fear of God) unto our particular pleasure, who can condemn me for having pleased my self?

But

## To the Reader.

But as for the Treatise it self: I am taught by *Sapbo*, that no Note of *Musick*; and by *Crassus*, that no Vein of *Rhetorick* contenteth all mens ears who listen or apply their senses unto the sound of *harmony*; therefore if distasteful *Criticks* shall mis-interpret the innocency of my harmlesse meaning, I shall but reply as did *Ben-Johnson*.

*Their praise or dispraise is to me alike,*

*Th' one doth not stroak me, nor the other strike.*

And for those prating *Sycophants*, those *Zoylusses*, and *Momusses* of all ages, those *detractions* and *evill speakers*, who esteem it it far better to be wicked, then vertuous, and who by their virulent tongues, abusing this most worthy Sexe, have abused  
their

## The Preface

their own *mothers*, and consequently themselves; let them talk and prate at their pleasure they shall never be able (although they had the same authority which *Plato* heretofore had in *Greece*, or the eloquence of *Cicero*) to perswade rational men, that those excellent perfections, and graces which are extant in the souls and bodies of *vertuous Women*, ought not to be regarded; those *Bodies*, I say, on which if all the *Angels* should have spent a thousand years in altering or changing of its form, figure, or composition, nay the least part thereof, they would be at last forced to confesse, that they are not able to diminish or adde thereunto: yet the blinde impiety of some, hath led them to that height of presumption, as to  
finde

## To the Reader.

find fault with many parts of this curious *Fabrick*. But such will at length finde, that though the *Divine Justice* hath *leadn* feet, it hath *iron* hands; though it's slow in comming, yet it striketh those home, who do not regard those wonderful works of God which ought to transport us with an ineffable admiration.

As for those well-disposed *sculs*, who are indued with a naturall good disposition, who wrong not themselves by misdeeming of others; I wish unto them as to my self, that they may build their everlasting *Tabernacles* on that hill of *Sion*, whose Prince is verity, whose Laws are charity, and whose limits are eternity, &c.

THE







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ELOGIUM  
HEROINUM:

OR,

*The Praise of Worthy*

WOMEN.



*Hydias* (a most famous Carver) after hee had made *Minerva's* Shield, he engraved his own Pourtraiture so lively and deeply in the same, as that it could never be taken out, without defacing of the whole work.

B

So

So G O D himself, who is an ineffable Power, and an infinite Virtue, an Understanding which can only be comprehended by it selfe, whose Throne is seated amidst the flaming fires, (a far more excellent Workman then *Phydias*) after he had made the Univerfall World, and adorned the Heavens with Legions of Seraphims, Cherubims, Thrones, Principalities, Powers, Virtues, Dominions, Archangels and Angels; with the beauty of the Sun, the glory of the Moon, and the splendor of the Stars, which are of an incomprehensible brightness

nesse and of a wonderfull  
greatnesse ; having more-  
over ordained unto them  
severall miraculous moti-  
ons, and admirable effects  
on the four Elements, the  
Fire, the Aire, the Water,  
and the Earth ; the which  
being beautified w<sup>th</sup> Moun-  
taines, Plaines, Rivers,  
Woods, Rocks, Plants,  
Flowers, and all sorts of  
Beasts, and in the bowels  
thereof inclosed Mines of  
Gold, Silver, Iron, and of  
severall other Metals and  
Minerals, with a number of  
admirable precious Stones ;  
and having stored the Seas  
with all kind of Fishes, the  
Aire with an infinite num-

ber of Birds : He then created Man, of the dust of the earth ; and afterwards, in the terrestrial Paradise, he made a Woman ; not of Mans head, lest she should presume to over-top him, nor of his foot, lest she should be vilified by him, but from a rib neare unto his heart, that she might be ever dear and entire to him, which shewes the alternate love that ought to be betwixt them ; And the Almighty ( by his inscrutable goodnesse ) imprinted in them both his own Image and similitude, so lively, that no power whatsoever is able to deface it.

This

This image and similitude of the Deity, is the Soul and the Understanding ; the which he would never have infused into them , unlesse he had first made their Bodies of a substance fit to receive that impression, and worthy of so great an ornament as the Understanding is, by means whereof we unfold all things, and attain to the knowledge of the most difficult matters that the wit of man can produce. It hath a jurisdiction every where; and it keeps its eminencie as well in the highest powers, as in the lesser and inferior parts of the Universe; to wit in

the Heavens, Starres and Planets, by their motion, which it foresees and prevents; in the Empires, Monarchies and Kingdomes, it commands Oeconomie; it establissheth the Lawes, and makes them to be obeyed: In the lowest and inferior Regions, and amongst the common people, it keeps so good discipline, that all things remaine constantly firme in their perfection. And it is seated as well in the woman, as in the man: for Nature hath given unto the one as well as the other a desire of knowledge; with an upright stature, that they might both lift up their eyes



eyes to the contemplation of Nature, and bring their minds raised and as it were inflamed with a divine love to such beautiful and glorious things, in which the majesty of the eternal Godhead so apparently shines forth. And the Woman is capable of as high improvements as the Man is; she hath the same prerogative of creation with man: For as he is endowed with a free, willing, immortal soul, so is she also; and as Man was put into a state of dominion and happiness, so likewise was Woman.

The soul knows no difference of sex; the Woman

B 4                      hath

hath the same desires and appetites as Man; she is as well an heir unto the grace of life as he is; And finally, whatsoever is estated upon Man, the Woman will also challenge, for that there is no preferring of one sexe before the other, but all are *one in Christ Jesus*, as the Scripture clearly declares. Although the crazie and vain wits of these times speake much to the disparagement of the whole Sexe, imitating the Philosopher *Anaxagoras*, who strove to maintaine, that Snow was black: but as all men of understanding, who have eyes to see, find it to be

be white, so it clearly appears that he is an Impostor who endeavours to speak ill of Women; since it is manifest, that the *Vertues*, the *Disciplines*, the *Muses*, the *Devisers* and *Patrons* of all Arts, have been comprehended under the Feminine sexe, by the names of Virgins, and Women; that not only the Ethnicks and Moral men, but even Christians and Divines, in all their books and writings which they leave to posterity, still continue them under the same Gender.

That *Sophia*, which signifies Wisdome, is the mother of the three Theolo-

gical Vertues, *Faith, Hope, Charity*; which are represented as Women.

That the Seven Liberal *Arts* are exprest in Womens shapes.

That the *Nine Muses* are the Daughters of *Jupiter*.

That the *Five Senses* are exprest under the names of the five Daughters of *Apollo*.

That *Wisdom* is called the Daughter of the Highest; as appears in the *Book of Wisdom*.

And that the four parts of the World, and almost all whatsoever is good, is deciphered by the names, and in the persons of Women.

All

All those who are inclined to vertue, will find, when they shall have perused this small Treatise (which relates some Women who have been rarely accomplished) that Women are capable of the highest improvements, unto which Man may attaine: For if some of the Sex (as it appears by the following Heroical actions) have been so, it argues that the Sexe is capable, and may still be so.

But ere I proceed any further, I shal humbly crave from this most worthy Sex one onely boon: That it may not be offended at this  
 • my

my young Eagles flight, towards such a source of perfect Rayes, during the tenderness of my wings, which affords me that pen whereby I endeavour to trace the description of their most perfect lineaments and dimensions.

---

of

*Of the Wisdome and Learning of some Women.*

**W**isdome is the guide of all other vertues; it gives goodnesse to good people, pard'neth the wicked, makes the poor rich, and the rich honorable; it's that wherin our soveraign good and the end of our life consisteth.

Learning, is the knowledge and understanding of Arts and Sciences; without it Nature is blind.

Wisdome and Learning have made these following women famous to all posterity.

*Nicanla*

*Nicaula* Queen of *Saba*, did expose her self to a long and tedious journey from the farthest part of *Ethiopia* unto *Hierusalem*, there to dispute with *Solomon*, the wisest of all men; as it appears by the Scriptures, which therefore give her an immortal praise.

*Mirrhe* Queen of the *Lydians*, was so little of body, as that she seemed to be a Dwarf; but so far excelling in wisdom, as that she was called a Gyant: she was a wise and prudent woman, when she was married; and honest, being a widow.

*Pythagoras* (the light of his time, and the first that  
was



was called a Philosopher) was a Scholar unto his own Sister *Themistoclea*, and he learn'd his Philosophy from her: the greatnesse of her wisdom appears by a Letter which he sent unto her from *Rhodes*, where he publicly read Philosophy, she being then in *Samothracia*. The said Letter, translated out of Greek, was as followeth:

Pythagoras your Brother and Disciple, (to you *Themistoclea my dear Sister*) wisheth health and increase of wisdom.

I have read from the beginning to the very end, the Book which you have sent  
unto

unto me, of Fortune and Misfortune: By it I do really see, that you are not lesse grave in writing, then gracious in teaching; the which doth not often befall us who are Men: for the Philosopher Aristippus was harsh in speaking, and profound in writing; Amenides was succinct in writing, and eloquent in speaking. But you (my deare sister) have so much applied your self to study & to write, as that in Sentences you seem to have read all the Philosophers; and by the antiquities which you expresse, it seems that you have seen all the time past; by which you doe make it appear, that being a woman  
you

*you are more then a woman, because the nature of women is only to employ themselves to the present, and to forget that which is past.*

*I have been told that you do imploy your self in writing the wars of our Country: I do earnestly pray you, and by the immortal gods do conjure you to flatter no body.*

*For as you cannot deny, (dear Sister) but that I am the eldest of your three Brothers, so I cannot disavow that among all your Disciples I am the least: And as being your Disciple, I ought to obey you; so likewise being your eldest Brother, you ought to believe me.*

*There-*

Therefore I do advise you (deare Sister) to continue to do your utmost ( as you have hitherto done ) to be understood, and wise in your words, discreet and grave in your life, and honest in your person; and above all, true in that which you write: For if the body of man be worth little without the soule, the mouth without truth is worth much lesse.

And this was the Letter which *Pythagoras* sent to his sister *Themistoclea*; by which his profound humility, and her great eloquence appears.

*Policrata* daughter to the said Philosopher *Pythagoras* was

HEROINUM. I,

was not only wise, fair and rich, but esteemed and honoured for the integrity of her life, and more admired for her Eloquence then *Pythagoras* himself.

*Distima* did so excell in wisdom, that *Socrates* (who of all men was called the wise, the just, the Prince of Philosophers, and the Father of Philosophie) blushed not to imitate, and call her his *Tutresse* and *Instru-  
ctresse*.

*Arreta* had attained to that perfection of knowledge in the Greek and Latine tongues, as that the common report was, that the soul of *Socrates* was infused

fused into her; and when she was heard to speak, it seemed that she had writ the doctrine of *Socrates*, rather then learned it : she her self instructed her sonne in all the Liberal Arts, by whose industry he became a famous Professor; he was called *Aristippus* : she also taught and instructed many, and wrote several Volumes, some whereof were these following.

*The Praises of Socrates.*

*The manner how to educate Children.*

*The Battails of Athens.*

*The unhappines of Women.*

*The Husbandry of the Ancients.*

*The*

*The Wonders of Mount Olympia.*

*The Vanities of Youth, and the Calamities of Age.*

She read publicly the Natural & Moral Philosophie, in the Academies & Schools of *Athens*, five and twenty years: she composed forty Books: she had an hundred and ten Philosophers who were her disciples. She died being seventy seven years old; and the *Athenians*, for an immortal praise to all posterity, caused these following words to be engraven on her sepulchre.

*Here lies Arreta, the famous Grecian, who was the light of all Greece:*  
*She*

*She had Helen's Beauty, Thirma's Honesty, Aristippus Pen, Socrates Soule, and Homer's Tongue.*

*Leontium*, a Grecian Damosel, did so excell in wisdom, and in Philosophical contemplations, as that *Cicero* relates, in his book *De natura Deorum*, that she durst write a worthy Book against that famous Philosopher *Theophrastus*.

*Alexander* the Great refused the beautiful Daughter of *Darius*, (with Kingdoms and infinite Treasures to boot) and made choice of *Barsina*, only for her great wisdom, although she



she was poor, and had no possessions.

*Dominica*, the wife of the Emperor *Valenticus*, whenas the *Goths* had threatned the utter subversion of *Constantinople*, she by her wisdom and discretion so mediated with the Enemy, as that she procured the safety both of the People and City.

*Athenias* the Daughter of a mean man, was for her wisdom & learning thought worthy by a Christian Emperor to be his wife.

*Priscilla* was so learned, that she instructed *Apollo* himself that eloquent man.

*Nicostrata*, wife to King *Evander*, was so learned, that

that the *Grecians* reported, that if her Writings of the *Trojan* wars had not by envy been flung into the fire, the name of *Homer* ( the Prince of Poets ) would have been unknown. This famous Woman is by some called *Carmentis*, because of the eloquence which was found in her Verses ; she helped to make up the number of the Greek Alphabet, and added to the Roman Letters ; her Prophecies were preserved by the Romans at the end of the *Capitol*, with as much respect and care as they do the Sacrament.

*Hermodica* wife to *Midas*  
King

King of *Pbrygia*, was not only celebrated for her rare features and beauty, but for her great wisdom.

The Divine *Plato* had amongst his Disciples these two famous women, to wit *Laschenea*, and *Axiothia*: the one had so profound a Memory, and the other so extraordinary an Understanding, as that *Plato* being in his Chaire, he often did say (when either of these two chanced to be absent) that he would not begin to read; and being by the Philosophers his disciples desired thereunto, he answered, I will not read, because *Laschenea* the Under-

C

der-

derstanding, which ought to hear me, is not here; and for the absence of *Axiotbia* he said, that the Memory which ought to preserve him was not yet come. The wisdom of these two women is the more to be admired, since *Plato* would not read but in their presence; for he did esteem the memory of these two Women alone more then the Philosophie of all the Philosophers besides.

*Cornelia*, wife unto *Scipio Africanus*, and mother to the Noble family of the *Gracchi*, was so excellent in knowledge, that she was more famous and honored by

by the Sciences which she  
publikely read in *Rome*, then  
by the conquests which her  
Children made in *Africk*.  
She was generally praised  
by the most learned men,  
for her honesty, wisdom,  
and for her reading Philo-  
sophie publikely in *Rome*.

From her, as from a foun-  
tain, the eloquence of her  
children flowed. Therefore  
*Quintilius* thus saith of her:  
*We are much bound to the*  
*mother Cornelia, for the elo-*  
*quence of the Gracchi, whose*  
*unparallel'd Learning in her*  
*exquisite Epistles she hath be-*  
*queathed to posterity. Cicero*  
*(the Father of Latine elo-*  
*quence, whose skill in join-*

ing Philosophie with the Art of Rhetorick was excellent ) doth more highly exalt this famous *Cornelia*, whenas he saith in his Rhetorick, That if the name of a Woman had not diminished *Cornelia*, she did deserve to be the chieftest of all the Philosophers , because hee never saw such grave Sentences proceed from any mortal creature, as were contained in her writings. A Statue was erected on her sepulcher, on which these words were engraven :

*Here lyeth the most learne  
Cornelia, mother of the  
Giacchi : she was both  
happy*

happy and fortunate in  
her Disciples whom she  
instructed, though un-  
happy in her Children.

*Aspasia*, a Miletian Dam-  
sel, excelled in all Philoso-  
phical contemplations; and  
so fluent a Rhetorician, as  
that *Socrates* himselfe imi-  
tated her, in his *Facultas*  
*Politica*.

*Amalasuntba*, Queen of  
the *Ostrogothes*, the daugh-  
ter of *Theodoricus* King of  
those *Ostrogothes* in *Italy*,  
was not only learned in the  
Greek and Latine tongues,  
but spake all the barbarous  
languages that were used in  
the Eastern Empires, ex-  
ceeding well.

*Eustochium*, a Romane Matron, was excellently practised in the Greek and Latine Dialect, as also in the Hebrew character: she was in her time called the New prodigie of the world: she with Reason overcame St. *Hierome*, and made him confesse he was overcome by her, for that he could not answer the questions which she had propounded.

*Annesa*, a modest Roman Lady, being falsely accused of a great crime, and ready to incurre the Pretorial sentence; she with a manly, yet modest courage, stepped up amongst the People, and with a loud voice and a becoming



coming gesture, and facundious suavity, she pleaded her own cause, so eloquently, so effectually, and so strongly, as that by the publique suffrage she was freed and acquitted from all aspersions whatsoever, and he who had accused her, was himselfe most justly punished.

*Hypparchia*, the sister of *Magocles*, and wife to *Crates Cynicus*, with one Sophisme did put *Theodorus* to silence.

*Hortensia*, the daughter of *Quintus Hortensius*, pleaded her selfe before the *Triumvirate* (when a grievous Fine was imposed on the *Romans*, and when none

of the Orators or Lawyers durst) so boldly and eloquently, that she prevailed so far, as that the greatest part of the Fine which was imposed on them, was instantly remitted.

*Sosipatra* was a woman versed in many kinds of Disciplines; and so excellent in all her studies, that she was said to have been educated by the Gods themselves.

*Corinna Thebana* had such an excellent knowledge in Poësie, that in several Contentions she bore away the garland from *Pindarus* the Prince of the *Lyrick poets*.

*Sapho's* Verses excelled

*Ana-*

*Anacreon's*, though he was one of the most famous Poets in the world.

*Telesilla* was not onely wise, chaste, fair, and courageous, but she had attained to that perfection in poetry that she amongst all other women was held in admiration.

*Cornificia*, sister to the great Poet *Cornificius*, was very learned in the Greek and Latine tongues; and so expert in making of Verses, that she *ex tempore* did excel those which her Brother made at leasure, though he was the greatest Poet of his time in *Rome*.

*Phanarite*, Mother of

*Athenian Socrates*, was the first that disputed of Morality, and who taught the mystical philosophy of the Stars and Planets, and how it may be made familiar, and have correspondence with our humane and terrestrial actions.

*Hyppatia*, a Woman of *Alexandria*, did so excell in Learning, as that she was frequented by many worthy Scholars whilst she kept a publique School: she wrote several Volumes; she calculated her self an *Ephemerides* for many years; she also writ a large volume of *Astronomy*.

*L'Amia & Aglius* were not inferior in Musick to *Arion* or *Orpheus*. Ti-

*Timarete*, the Daughter of *Micaon Irene*, *Anistarite*, *Lala Cizizena*, *Martia*, and many more, have attained to as high a perfection in Painting, as *Apelles*, *Zencis*, and *Apollidorus* themselves ever did.

What men were ever known to surpass the *Muses* or the *Sybils* in Learning?

The IX. *Muses* were these following:

*Clio*, *Uterpe*, *Thalia*, *Melpomene*, *Terpsichore*, *Erato*, *Polyhymnia*, *Vrania*, *Calliope*.

The XII. *Sybils* were these, *Sybilla Persica*, called *Samberta*.

*Sybilla Lybica*.

*Sybilla Delphica*.

*Sybilla*

*Sybilla Cumæa*, borne at  
*Cimeria*, at *Campania* in  
*Italy*.

*Sybilla Samia*.

*Sybilla Erithræa*, borne at  
*Babylon*.

*Sybilla Cumana*: she wrote  
 Nine books, for three of  
 which *Tarquinius superbus*  
 gave 300 pieces of gold,  
 and caused them to be  
 religiously kept in the  
 Capitol at *Rome*.

*Sybilla Hellepontica*, borne  
 at *Marmisea* in the Terri-  
 tory of *Troy*.

*Sybilla Albunea*, firnamed  
*Tiburtina*, because she was  
 borne at *Tiber*, 15 miles  
 from *Rome*.

*Sybilla Phrygia*.

*Sybilla*

*Sybilla Epyrotica.*

*Sybilla Coliphonia Lampusia:*

she came out of Greece,  
from *Coliphonia* a City of  
*Ionia.*

The Books which these  
*Sybils* wrote, contained  
manifest Prophecies of the  
Kingdome of CHRIST,  
his Name, his Birth, and  
Death; The changes of  
Kingdomes; Foretold In-  
undations, Earthquakes,  
and Warres; They also  
manifested that the whole  
World would be burnt;  
and wished men to adore  
that God, while they lived  
here, who would punish  
them so severely hereafter  
for their contempt.

These

These Books were by the Arch-Traytor *Silico* burnt; yet nevertheless some of their Prophecies are yet extant, having been extracted out of other writings.

But as both the Ecclesiasticall and Secular, Ancient, and Modern Histories abound in examples, of divers excellent and famous Ladies; So likewise these latter times have not been barren in Learned women; who were not a jot inferior to those of former Ages.

*Constantia*, wife of *Alexander Sforza*, was so laborious in the best Disciples, that on the suddain, and without any premeditation,



on, shee was able to discourse upon any argument, either Theological or Philosophical, and for her temporal vain in verse, shee was much admired; in which shee was so elegantly ingenious, that shee attracted the ears of many judicious Schollers to bee her daily Auditors.

*Olympia Fulvia Morata*, a famous Italian woman, was the ornament and glory of our latter times; shee had an exquisite knowledge in the Greeke and Latine tongues, and shee writ many learned and elaborated works.

*Jane Gray*, an incomparable

rable Princess, whom no Nation nor Age can parallel, was very learned in the Hebrew, Greek, and Latin tongues.

*Christian de Pisa*, a Gentlewoman of *Italy*, was endowed with such divine graces, and shee did so far excell in wisdom, that her works have made many learned men ashamed.

The Kingdoms of *France*, *Spain*, and *Portugal*, do abound with many examples of famous Ladies and Gentlewomen, which have excelled most men of this Age in knowledge and human Sciences.

*Helisian of Crennes*, a  
French

French Lady, did so excell in Learning, that shee was admired by the wisest men, and hath bequeathed unto posteritie several of her excellent works.

*Duema Ligua*, a Spanish Lady (one of the Maids of honour unto Lady *Mary*, sister unto the King of *Portugal*) was wonderfully verst in five sundry Languages, *viz.* the Hebrew, Greek, Latine, Chaldean, and Arabian.

*Isabella Rosera*, a Spanish Lady, did so excell in Learning, that shee did not onely publickly read, but expounded the hard and difficult works of *Lescost*,  
and

and unto her Auditory, the Cardinals, and the wisest men of *Rome* were Assistants.

*Dona Margarita de Noronha*, a Lady of *Portingal*, was exceeding well versed in severall Languages, shee writ with great eloquence many excellent Discourses, and shee had attained to a great perfection in Painting, and severall other Arts.

Queen *Elizabeth* of late memory, whose wonderful knowledge, and Learning, was admired by all the Christian Princes that flourished in her times; shee was so well versed in the Hebrew, Greek,

Greek, Latin, Italian, Spanish, and French languages, that shee needed no Interpreter, but gave her self answer to all such Ambassadors in their own Language, of which those learned Orations in the Latine tongue which shee delivered by her own mouth in the two famous Universities do bear a sufficient record in her behalf.

*Margaret of Vallois*, Queen of Navarre, was endowed with eminent knowledge and Heroical vertues.

The Princess *Elizabeth* (eldest daughter to the Queen of *Bohemia* who is justly

justly stiled the Queen of Hearts, and the best of Queens, whom all degrees honour, and all Nations reverence) is a *Saba* for her Wisdome, an *Harpalice* for Magnanimity, an *Amalasuntha* for her Temperance, a *Cleopatra* for her Bounty, and a *Zenobia* for her learning and skill in Languages.

*Anna Maria Schurmans*, living at *Utrecht* in *Holland*, is endowed with such a wonderfull knowledge and learning, that she is admired by all men.

There have been likewise many Ladies and Gentlewomen of our Nation, whose learning and knowledge

ledge may wel be parallel'd  
with the before-nained.

Let me therefore trespass  
(Gentle and Courteous  
Reader) so much on thy  
patience, as that I may up-  
on so just, and good an oc-  
casion, insert in this place  
some of their names.

With what Praises and  
Statues ought we to digni-  
fie and celebrate the me-  
mory of these following  
excellent Ladies.

The Countess of *Pem-  
brook*, sister to the unmatch-  
able Sir *Philip Sidney*.

The four Daughters of  
Sir *Anthony Cook*;

The Lady *Burleigh*.

The Lady *Russel*.

The

The Lady Bacon.

Mrs Killegrew.

And those other Ladies which at present are endowed with learning and generous education, whose abilities, as they are a proof to the present times, so will they remain as examples to posteritie. Wherefore if many women do not the like, it may bee inferred that it is not out of a defect of wit or judgment, but because they will not apply their minds thereunto, or that they cannot by reason of other diversions.

Let it therefore suffice that those who have been called to so great a Function



HEROINUM. 47

on by so speciall an instinct  
have eminently excell'd.

I shall not any longer in-  
sist on the wisdom and  
learning of this most wor-  
thy Sex, but proceed to  
their *Constancie* and *Con-  
rage*.

---

of

*Of Constant and Courageous  
Women.*

**C**onstancie is the ornament, the end, and confirmation of all vertues.

*Courage*, contemneth all perils, despiseth calamities, and conquers death.

These following famous Women, being confident of the immortality of their soules, encountred dangers, offered up their lives on all occasions, and sacrificed themselves, as it were, on the altar of Glory: their life was unto them but an apprenticeship to die well; and their Sepulcher was (as it were)

were) their Cradle, imitating the Pelican that revives again out of her own blood.

If I should (*Courteous Reader*) relate unto you the constant resolution of all the women Martyrs; (amongst which there were those, who in the midst of the flames, and tortures, cryed out with a resolute voice, *Tyrant, you lose your time, here wee are alwayes at our ease; where are those pains, where are those torments, with the which you did threaten us? our Constancie will make you suffer more then wee do by your crueltie; make us complain,*  
D *make*

make us yeeld, if you can Al  
encourage your Sergeants bo  
your Executioners, for the he  
are faint-hearted, edge the plu  
to all cruel and bloody course To  
against us, &c. ) Whole wa  
volumes would not bee he  
able to containe their wo  
names; therefore I shall sti  
onely relate unto you some pa  
of them. me

*Felicula* was by the com the  
mand of *Flaccus Comes*, shut lea  
up in a Jakes, and when by de  
no perswasions nor threats wa  
promises, or torments, shee all  
could bee forced to re- ca  
nounce the Christian faith Id  
shee was there stifled to be  
death. ur

*Apollinia*, a Virgin of ur  
Alex

*can Alexandria*, for speaking  
 boldly in the defence of  
 her Faith, had her teeth  
 plucked all out by the  
 Tormentors, and after-  
 wards threatening to burn  
 her instantly, unless she  
 would renounce her Chri-  
 stianity; she seeming to  
 pause a little, as if she  
 meant better to consider of  
 the matter, (when they  
 least suspected) leapt sud-  
 denly into the fire, and  
 was there consumed to  
 ashes.

*Julia Cathaginisensis*, be-  
 cause she would not bow to  
 Idols, and adore the false  
 heathen gods, was nailed  
 unto a Cross, and so ended

D 2

her

her life, partly with the smoak which the Executioners made at the foot of the Gallows.

*Flavia, Euphronia, Theodora, Sabina, Amnaria, and Dionisa*, all Roman Virgins have been more ready to receive death for to maintain the glory and honor of God, then the Tyrants could minister the torments to them.

*Clara* a Widow of three score years of age, was in the year 1526. on the 9. of December burnt in *Bohemia*, because she would not deny the faith of the Gospel.

*Martha Porzizia* in the  
next

the next year after, suffered the  
 ut pains of the fire with an in-  
 t vincible constancie. Besides  
 be many others related in Fox  
 and his History of Martyrs. O  
 ins rare & wonderful Patience, O  
 to sufferance worthy of everlast-  
 in- ing remembrance! O constan-  
 of cie, the like whereof cannot be  
 nts elsewhere found! their Crowns  
 Dr. are glorie, and their praises  
 are not to bee expressed by  
 the pen or tongue of man!

Let their names bee as  
 in sacred to us on Earth, as  
 of their souls live eternally en-  
 e- joying a heavenly bliss!

As for their Courage:

Deborah, a Warlike wo-  
 man, was a Prophetess, and  
 judged Israel, by whose  
 D 3 Counsel

Counsel and Courage, they were not onely freed from the incursions of their neighbour Nations, but many times returned from the field with rich spoils, and glorious conquests.

*Judith* smote off *Holipernes's* head, and brought it her self through the enemies Camp into her own City.

*Jael*, with an invincible Courage, took a nail of her Tent, and with a hammer struck it through *Sisera's* head, who was Captain of all the Canaanites.

*Zenobia*, Queen of the *Palmerians*, discomfited the Emperour *Aurelian*, and all his host.

*Can-*



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*Candaces* Queen of *Ethiopia*: during all her Wars, led her people in person to the field, whereby shee obtained so great a dignity and honor, that for many years after her decease, the succeeding Queens of *Ethiopia* were called *Candaces*.

*Tomyris*, Queen of the *Scythians*, sent this challenge to *Cyrus*, that great Emperour of *Persia*: *Come, or I will come; Stay for mee, or I will stay for thee*. This challenge could not well bee answered, but by an undanted Enemy, who with his sword in his hand, had replied, *Here I am*: her blood was all on fire, and

it seems that the very words did displease her more, then the blows themselves, *Come, or I will come, Stay, or I will stay.* Cyrus being taken in the Wars by her, she caus'd his head to be cut off, and in remembrance of his cruelty, it was cast into a vessell full of blood, whereon shee caused this inscription to be fixed, *Now Cyrus drink thy fill of that with the which thou couldest never be satisfied.*

*Artimesia*, Queen of *Caria*, was admired throughout all *Greece*, for her manly Courage, and excellency of spirit: she not onely in a Navall expedition overcame

came the invading *Rhodi-ans*, but pursued them even unto their own Coasts, and took possession of the I-land, amidst whose ruines, she caused her own glorious Statue to be erected.

*Semyramis* was a Queen renowned for her brave and magnanimous exploits and in all her attempts supereminent; with her invincible courage she not onely conquered all *Ethiopia*, but invaded *India*, being the first that ever durst attempt it, and saving her there was none, but *Alexander*, who imitating her glorious footsteps, was the last. *Berosus* affirms, that

*no man was ever to bee compared with this Woman, such great things have been written of her; she was the fourth that reigned in Assyria; all her subjects in admiration of her heroick acts, wore the like garments as she did, which habit hath been in use amongst the Assyrians, Bactrians and Babylonians, even to this day. Vitruvius relates, that one day as she attired her self in her royall Pallace, the one part of her hair being bound up, and the other half hanging loose upon her shoulders, suddenly news was brought unto her that the Citizens of Babilon*  
were

were revolted, being in a high mutiny and uproar; she alone went into the City, commanding all her followers to stay back, and thus by her sole presence & perswasion she reconciled that innumerable number of people unto her obedience, and attracted the hearts of that barbarous rude Nation unto her admiration and love, even as the Adamant draws Iron; for the which her Statue was erected in the City, represented half drest, and half undrest, in memory of that noble and magnanimous adventure of hers. She built the aforesaid  
mighty

mighty City of *Babylon*, and the stately walls which have been reckoned amongst the seven wonders of the world, they were fifty feet thick, two hundred feet high, and threescore miles in compass, adorned with many great Towers, and for the building of these walls three hundred thousand men were for a long space hired from divers Countries.

*Plutarch*, and others write, that she caused these words to be engraven upon her Tomb, *Quicumque Rex pecuniis indiget, aperto monumento, quod voluerit accipiat*; that is, what King soever hath

hath need of coin, by opening of this Monument may take what he pleaseth. King *Darius* by chance reading these pleasing words, and thinking some Magazine of treasure had been there inclosed, caused the Tomb-stone to bee removed, where he found upon the other side these words ingraven, *Nisi Rex avarus esses, & pecuniæ insatiabilis, mortuorum monumenta non violasses*; Haddest thou not been a covetous King, & unsatiable of Coin, thou wouldest not have violated the grave of the dead.

Thus the excellent Lady

dy in her death, taunted the gripple avarice of the living.

The *Amazons*, warlike women in *Scythia*, defended their own Country, and waged War against their neighbours: but that the one might not seem more happy then the other, they slew all the men of their Country, and when they had gotten peace by force of Arms, they used the society of men, lest their whole Nation should perish for want of procreation, and every female child's right breast (at seven years of age) was seared and burnt away, lest it should hinder



them in shooting; and hence they took the names of *Amazons*, w<sup>ch</sup> is as much as to say, *Una mamma*, Creatures with one breast.

They subdued the greatest part of *Europe*, and many Cities in *Asia*; their Army was divided into two parts, the one part whercof was commanded by the Queen *M' Arthesia*, which maintained the Empire of *Asia*, and the other was commanded by the Queen *Lampedo*, who governed at home.

These famous warlike women, built *Ephesus*, with many other Cities in *Asia*, and they erected a Temple  
(in

(in the Country called *Ionia*) to the honor of *Diana*, the like whereof was not then in all the world; it was two hundred and twenty years a making, there were in it a hundred and seven and twenty pillars of Marble, which were seventy feet high; the length of the whole Temple was four hundred fifty five feet, and the breadth two hundred and twenty; no Temple in the world could be compared unto it in wealth.

But finally the perfidious *Erostratus*, who doing great feats in War, & perceiving that he got no reward, nor  
renown

renown thereby; for to leave a continuall remembrance of his infamous action, did consume this famous Temple with fire.

Queen *Tyrgatao Meotis*, did in many battels oppose two potent Kings, shee righted her own injuries in person, met with them, braved them, and beat them in the field, and after many victorious defeats vassalled their insolent pride, and subjected them to her own heroicall mercie.

What praise, what admiration and honor may not this magnanimous Queen claim?

*Valasca*

*Valasca* Queen of the *Bohemians*, having instructed all the women of her Kingdome in *military* exercises, leavied an Armie of her own sex, with the which she encountred all the men of her Kingdome, and overthrew them, by which means, the women attained unto the Sovereign principality, and for many years together managed all publick affairs, as well for offence, as defence, without the help or counsell of men.

*Hasbites* was a famous warlike *Virago*, and led Armies into the field.

When as the *Lacedemonians*

nians had besieged the city of *Messena* in *Sicily*, and being resolved to storm it, the women suddenly issued out against their enemies, and put them to flight.

*Lesbia*, a Virgin, being besieged by the *Turks*, hazarded her self to discover their Works and Mines: by whose only valour and encouragement in presenting herself upon the walls to the violence of their arrows and engines, the City was preserved.

The women of *Bellovaca*, being besieged by *Charles* the great Duke of *Burgundy* most resolutely defended the walls, tumbling the  
As-

Assailants down headlong  
from their scaling-ladders;  
to the everlasting honour  
of their Sexe, and reproach  
of the Enemy.

*Elphleda*, sister to King  
*Edward* (before the Con-  
quest) surnamed the fourth,  
was present in the Battaile  
which was fought against  
the *Danes* at *Toten-Hall* in  
*Stafford-shire*, and at the  
mighty overthrow at *Wood-*  
*densfield*, where two Kings  
were slain, two Earls; and  
many thousands of the  
*Danes*. She not only tamed  
the *Welch-men*, but chased  
the *Danes*.

This Epitaph hath been  
left as a memorial over her  
Tombe. Oh

Oh Elphlede ! mighty both  
 in strength and minde ;  
 The dread of men, and Victress  
 of thy kind.

Nature hath done as much as  
 nature can,

To make thee maid ; but good-  
 nesse makes thee man.

Yet pity thou shouldst change  
 ought save thy name,

Thou art so good a woman ;  
 and thy fame

In that grows greater, and  
 more worthy, when

Thy feminine valour much  
 outshineth men :

Great Cæsar's acts thy noble  
 deeds excell.

So sleep in peace ; Virago-maid  
 farewell.

Queen

Queen *Margaret*, *Henry* the sixth's wife; whose courage, resolution and magnanimity deserves an immortal praise: she was personally in all those Battails which were fought against the House of *York*; nor are the English Chronicles sparing in commending her more then womanish spirit, to everlasting memory.

In times past, the *Romans* honoured (even for private and common services) their ordinary Souldiers, some with *Cirick Crowns* or *Garlands*, others with *Lances headed with Gold*, *Golden Chaines*, *Statues of Ivory*; others, with *Triumphs*,  
Praises,



*Praises, Acclamations, Gratu-  
 tulations, &c.* If these things  
 were allowed to men only,  
 with what Elogies, Encono-  
 miums, Crowns, Garlands,  
 Statues, Sepulchers, and  
 Monuments shall we then  
 celebrate the memory (if  
 it were possible) beyond all  
 posterity, of these ever to be  
 admired *Constant and Con-  
 ragious Women!*

*of*

## Of Faire Women.

**B**eauty is the Image of the Creator, and the Rhetorick of Heaven : it delights the eye, contents the mind; and the more it is seen, the more it is admired.

That of *Venus* was so extraordinary, as that *Apelles*, who was the best of Painters, could not with all his art ( though he had set before him a hundred choice and selected *Beauties*, all naked, and had taken from one a *charming Eye*, another an *amorous Lip*, from a third a *pleasing smile* and a *modest blush*, from a fourth a *graceful Nose*, a fifth a *fair Hand*, and from each of them that special

special Lineament in which  
 (the most excelled) represent  
 such an *Angelical Face*, such  
*charming Eyes*, such *amorous*  
*coral Lips*, such *snaring*  
*Tresses*, such *captivating*  
*Hands*, or such a pure *Ala-*  
*baster Skin* as *Venus* had.  
 How should I then by my  
 rude stile dare to expresse  
 that, which *Apelles* could  
 not represent with severall  
 Colours? I know I am un-  
 able to expresse the least part  
 of that, which represents  
 the wonderfull work of  
 God: and though I were  
 able, yet would I make a  
 scruple to trace out *miracles*  
 with *ink*. Nor shall I enlarge  
 on the great influences,  
 E which

which the *famous Beauties* have had in former Ages over men.

Neither dare I presume to name those of these later times, who are admired and adored by all men (save such as are wilfully blind) lest I should by the alleadging of their power run the same hazard as *Antiochus* did, who was seized with a *Feaver*, meerly by the rehearsal of *Stratonica's* extraordinary *Beauty*; such divine gemmes did sparkle about her. Or as *Tyrasius* King of *Thebes*, who was struck blinde by his onely beholding of *Diana*, as she was bathing herself.

For

HEROINUM. 75

For my part, I am already not onely amazed, but even transported (if not lost with wonder) by the rare rehearfall of the fore-mentioned famous womens *heroick acts*.

And though I could aver now that their *Beauty* doth ravish beholders, that their *complexion* is clearer then the *Skie*; their *Faces* borders of *Lillies*, interwoven with *Roses*; how that the lustre of their *Eyes* surpasses the *Diamond*, their *Lips* the *coral* in redness; that their *Tresses* are like the coloured *hyacinths* of *Arcadia*; their *Necks* as white as *Snow*, their *Breast* as pure as *Alla-*  
E 2
baster,

*baster*, their *Arms* as ruddy as  
 the *Rose*, and that all their  
 parts are most rare, their  
 whole bodies beautified  
 with more then Terren  
 perfections; how that they  
 have more strength then  
 the moistened *Torpedoes*  
 which do not onely charm  
 the hand, but the heart al-  
 so; and that not onely the  
*Lybian Lion* loses his  
 strength in beholding their  
*beauty*, but the *Basilisk* his  
 senses; and though I should  
 adde thereunto, that they  
 represent the lively *Image*  
 of the *Creator*, that they are  
 the miracle of the world  
 and the marvel of marvels  
 after all this, what say  
 more

more then each man knows  
and is by all men con-  
fess?

Were not the very feet  
of *Thetis* as bright as *silver*,  
and the ankles of *Hebe*  
clearer then *Chrystal*?

Are they not admired  
and beloved even of un-  
reasonable creatures? was  
not a *Virgin* in *Leucadia*, so  
beloved of a *Peacock*, as that  
the enamoured Bird never  
left her whilst she lived,  
and accompanied her in  
death; for seeing the young  
*Damsell* dead, she never  
would receive food from  
any hand, but so pined a-  
way and dyed also.

Doth not *Saxo Gramma-*  
E 3 *ticus*

*ticus* in the tenth book of his *Danish History* reports how that certain young maids of a Village in *Switzerland*, playing and sporting together in the field upon a holy-day, suddenly an huge *Hee-bear* rushed out of the *Forrest*, and snatched up the fairest amongst them, and hurried her away to his *Den*, gently and without any harm; where he long gazed on her face, as if with a kind of admiration he grew so enamoured with her on the sudden, that instead of a *Murderer*, he became a *Lover*, imparting unto her all the prey he got abroad, &c.

Did



Did not an *Eagle* (which was taken in a Nest, and carefully brought up by a Virgn in the City of *Sesto*) being come to full growth take her flight every day abroad, and all the *Fowle* she could catch, brought it home and laid it in the lap of her Mistress: at length this Virgin dying, and her body being born unto the Funeral fire, the Eagle still attending, it was no sooner exposed unto the flames, but the Bird likewise by voluntary flight, cast her self amidst the *kindled pyle*, and gave her self as a most grateful sacrifice unto her Mistress Hearse.

E 4

Was

Was not the Queen *Sua-*  
*bilda* so excelling rare in all  
the Lineaments of her bo-  
dy, as that being doomed  
unto a wretched and mi-  
serable death, and bound  
with thongs of Leather, to  
be trod upon by the hoofs  
of wild horses, her beauty  
struck such an impression  
even in those unreasonable  
creatures, that they could  
not bee forced with their  
rude feet to leave the least  
character of violence upon  
limbs so fair and exquisitely  
shaped.

Therefore I shall not in-  
sist any longer on the spe-  
cifying of womens Beauty,  
since as it appears they  
are

are beloved and admired  
even by unreasonable crea-  
tures : but proceed to their  
goodness.

---

E 5

The

*The love of Women towards  
their Husbands; of Mothers  
towards their Children; of  
dutiful Daughters towards  
their Parents; and of Si-  
sters that have been kinde  
to their Brothers.*

**T**He women of *Wynedi*  
in *Germany*, beare such  
an expreffible love towards  
their husbands, that they  
repair to their sepulchers,  
and holding their lives te-  
dious without them, they  
offer up their bodies wil-  
lingly either to the sword or  
to the fire. The like is ob-  
served by the Women a-  
mongst the *Geats*, the *Ca-  
theoreans*,

*theoreans*, the *Herulians* (a people which inhabite beyond the River of *Danube*) by those of *Thrace* and the *Indies*.

The wife of *Pandorus*, begged of her Husband, that before hee hazarded himself to the extremity of danger, he would first take away her feares, by taking away her life with his sword: which he denyed, and so gave the signal of battel, in which he was vanquished and slain, his Wife surpris'd and committed into the hands of one of the chief Captains, who pitying her teares and sorrow (to which her beauty gave

gave no common lustre) made suit unto her to make her his wife: she put him off with all possible delays; but after perceiving, that what he could not compass with her good will, he would by force, she therefore craved some few hours of deliberation, which he granted; and being retired, she first writ in a Note these words: *Let none report that the Wife of Pandorus harboured so little love, as to outlive him.* Which Note leaving upon the Table, she took a sword hanging in the chamber, with which she slew herself.

*Alceste, wife to Admetus*  
King

King of *Greece*, gave herself up to a most willing death, for to redeem the health and life of her husband.

*Cleopatra* Queen of *Egypt* suffered her breasts to be poysoned with Asps, that she might die for the love of her *Antony*. Admirable was the love of her two Handmaids, *Næra*, and *Charmione*, who would by no perswasion survive their Queen, but out of an unmatchable zeale to their Mistresse, both fell down by her, and breathed their last.

*Phila*, having heard that her Husband *K. Demetrius* had been defeated in a battail,

tail, drank poison, and so dyed.

*Camma* was not onely famous throughout all *Galacia* for her beauty, but for her vertue; she did so love her husband, and was so constant unto him, that she never went forth, nor would suffer any man to see her, whilst she was married.

*Evadne* at the solemnization of her husbands Funerall, burnt her self to mingle her ashes with his.

The Queen *Artimesia* out of the great love she bore to her husband, and inflamed with unspeakable desire  
and



and affection towards him, took his bones and ashes, and drank the powder thereof, thinking no *Sepulchre* so worthy as her own body; and for a perpetuall remembrance of her husband *Mausolus*, King of *Caria*, she caused a sumptuous *Tomb* of marvellous workmanship to be made of four hundred and eleven foot in circuit, and forty foot high, invironed about with thirty six Pillars, wonderfully well carved, it was held to be one of the seven wonders of the world.

*Cecilia Barbadica Veneta*, lived with so great a faithfulness

fulness towards her husband *Philippus Vedraminus*, that shee had never any other object of all her passions then her husband, his happiness made her joyfull, his fear her grief; and on her face, and in her actions, appeared the good or bad fortune of her husband; after his death, she could not by any counsell, comfort, or perswasion, bee won to taste the least food whatsoever, or give answer to any word that was spoken to her, in which silence and consumption she (after some few daies of unspeakable sorrow) breathed out her last.

The

The Princess *Panthea* having been acquainted that her husband *Abradratus* had been kill'd in *Cyrus* Camp, she resolv'd to go her self and finde him out, and having found him dead amongst a number of dead men, she wash'd her whole body and face with his blood, and striking her heart with a dagger she died embracing her husband.

The City of *Wynbergen*, a free place in *Germany*, being besieg'd by *Cæsar*, who grew so implacable, that he resolv'd to take bloody revenge on the men for having defended their lives and honours so valiantly,  
and

and thereby almost overthrown the greatest part of his Army : The Articles being drawn for the surrender of the Town, it was onely 'lawfull for the *Matrons*, and *Virgins* (by the Emperors *Edicts*) to carry out as much as each one could carry of what they best liked. The *Wives* out of an unexpressible love carried on their backs their *Husbands*, and the *Virgins* and *Damsels*, their *Fathers* or *Brothers*. This strook such an impression in the heart of *Cæsar*, that of a mortall enemy, he became their friend.

*Artia Mater* seeing her  
husband

husband *Poetus* condemned  
 and willing that hee should  
 expire by his own hand, ra-  
 ther then by that of the  
 common *Hang-man*, per-  
 swaded him to a *Roman* re-  
 solution but finding him  
 somewhat; daunted with  
 the present sight of death,  
 she snatcht up a sword  
 with which she stab'd her  
 her self, and plucking it  
 from her bosome presented  
 it unto her husband, onely  
 with these few and last  
 words, *Pæte non dolet, Poetus!*  
 It hath done me no harm!  
 and so fell down and dyed.  
*Martial* in the first book of  
 his *Epigrams* saith thus, in  
 speaking of this couragious  
 Woman, *Casta*

*Castæ suo gladium cum trade-  
ret Aria Pæto,  
Quem dedit visceribus tra-  
xerat illa suis,  
Si qua fides, vulnus quod feci  
non dolet inquit,  
Sed quod tu facies, hoc mihi  
Pæte, dolet.*

*When Aria did to Pætus give  
that steel*

*Which shee before from her  
own breast had tane;*

*Trust me (saith she) no smart  
at all I feel,*

*My onely wound's to think  
upon thy pain.*

*Portia a famous and excel-  
lent Roman Lady having  
heard that her most dear  
and beloved husband was  
dead, her bowels burning  
with*

with an unexpressable fire  
 of love for her husband,  
 and finding no knife to  
 kill her self withall, nor  
 cord to hang her self, nor  
 Well to drown her selfe,  
 she went to the fire, and  
 with her own hands she  
 cast down her throat burn-  
 ing coals.

*Triara* wife to *Lucius*  
*Vitellus* seeing her husband  
 in a dangerous battail, she  
 presented her self in the  
 midst of the slaughter, kil-  
 ling on all sides till she had  
 hem'd her self in with dead  
 bodies slain by her own  
 hand, so bold and magna-  
 nimous a spirit had the  
 conjugall love to her hus-  
 band

band impress in her.

Admirable was the love of *Julia* towards her husband the great *Pompea*, who seeing onely the gown of her husband (which was brought home) bespotted with blood, and conceiving thereby that some mischance had happened to her husband, she fell into a swoond, and afterwards the trouble of her soul made such a great emotion in her body that she dyed thereof.

*Paula Romana*, after her husbands death, was so far from being perswaded to a second match, that she did never eat nor drink in

COM-



company of any man.

*Proba Valleria Falconia* a Roman Matron (and wife to *Adelphus Romanus* the *Proconsul*) inscribed her self on her husbands Tomb this Epitaph,

To God, to Prince, wife, kindred,  
friend, the poor,  
Religious, loyall, true, kinde,  
stedfast, dear,  
In zeal, faith, love, blood,  
amity and store,  
He that so liv'd, and so de-  
ceas'd, lyes here.

*Pompeia Paulina*, the wife of *Seneca*, when she heard of the Tyrant *Nero's* sentence of death (that Monster who ript up his own mother to see the place where

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where he had lain ) on her husband, she caused her own veins to be opened, being resolved not to survive him whom she loved so dearly. This Epitaph might have been inscribed on her Tomb:

*To these, whom death again  
did wed,*

*This Grave's the second marriage bed.*

*For though the hand of Fate  
could force*

*T'wixt soul and body a divorce,*

*It could not sever man and wife,*

*Because they both liv'd but  
one life;*

*Peace, good Reader do not  
weep, Peace,*

HEROINUM. 97

Peace, the Lovers are asleep :  
They (sweet Turtles) folded  
lye

In the last knot that love  
could tie.

Let them sleep, let them sleep  
on

Till this stormy night bee  
gone;

And th' eternall morrow  
dawn,

Then the Curtains will bee  
drawn,

And they waken with that  
light,

Whose day shall never sleep  
in night.

Rathean Herpin carried her  
husband Christopher Thean  
(strook by an Apoplexie in  
all his limbs and members)

F with

with an invincible constancie at severall journies the space of one thousand three hundred English miles to a Bath for his recoverie. This was about the time that Marquis *Spinola* entred the Palatinate; Sir *Henry Wotton* being the then English Ambassador in those parts.

*Dr. Hackets* wife was a religious woman, and a loyal and loving wife to her husband, as this her *Epitaph* denotes.

Drop mournful eyes your  
pearly trickling tears,  
Flow streams of sadness,  
drown the spangled spheres,  
Fall like the tumbling Ca-  
taracts

taracts of Nile,  
 Make deaf the world with  
 cries, let not a smile  
 appear, let not an eye be seen  
 to sleep,  
 Nor slumber, onely let them  
 serve to weep  
 Her dear lamented death, who  
 in her life,  
 Was a religious, loyal loving  
 wife,  
 Of children tender, to an hus-  
 band kinde,  
 Th'undoubted symptoms of  
 a vertuous minde;  
 Which makes her glorious,  
 'bove the highest pole,  
 Where Angels sing sweet re-  
 quiems to her soule;  
 she liv'd a None-such, did a  
 None-such dye,

*Ne'r none-such here her corps  
interred lye.*

In the time of the second *Punick* War, when the Romans were overthrown, many that were reported to bee assuredly dead, returning home unexpectedly to their mothers, such infinite joy oppressed them at the very instant, that betwixt the kisses and embraces they suddenly expired.

The wife of *Aruntius* the Roman slew her self, hearing that her sonne was drowned.

The rumor of the great slaughter at the lake of *Ibra-simenes* being published, one woman beyond all hopes, meeting

meeting her son at the City gate, who was safely returned from that general defeat, cast her self into his arms, where in that extasie of joy she instantly expired.

Another, hearing that her sonne was slain in the battel, after much sorrow for his death, sitting in her house, and spying her sonne coming towards her (safe in health) she was overcome with a sudden joy, that not being able to rise and give him a meeting, she dyed as she sate in her chaire.

The Matrons of *Carthage*, when their sonnes were selected to be sent as Hostages into *Sicilia*, with weeping

E 3

and

and lamentations followed them unto the Sea-side, and kept them so fast hugged in their close imbraces, as they suffered them not to goe aboard, untill they were forcibly plucked from them and sent unto the ships; yet then many of these lamenting mothers, opprest with extremity of sorrow, cast themselves headlong into the sea, and there were drowned.

*Agrippina*, the mother of that cruel *Domitius Nero*, enquired of the *Chaldeans* and *Astrologers*, whether by their calculations it were possible to find out whether or no her son should be created



ated *Cæsar*. They returned her this answer ; that by their Art they found for certain that he should be Emperour , but withall that he should be the death of his mother: to whom she answered, *Interficiat, modo imperet*; I care not though he kill me, so he may attain to the Empire.

*Harpalice*, the Daughter of *Harpalicus*, rescued her Father in battel, defeated the enemy and put him to flight.

*Hypsipile* the daughter of *Thoas* , gave life unto her Father, when he was utterly in despair of hope or comfort.

*Erigone* the daughter of *Icarus*, hearing of the death of her father, strangled her selfe.

*Agane*, the Daughter of *Cadmus*, slew the King *Lycotarsus* in *Illyria*, and repossess'd her Father of his before usurped Diadem.

What a stock of piety lived in the breast of *Tyro*, the daughter of *Salmonus*, may be easily conjectured, since she condescended to the losse of her onely and dearly-beloved children, for to save her Father.

*Niconus* ( or as some will have it, *Cimonus* ) being a straight prisoner, and there adjudged to be starved to death,

death, his daughter *Xantippe* fed him through the iron-grates with the milk of her own breasts. What will not love invent, or true zeale penetrate? What more unheard or unexpected thing could be apprehended, then for a *Father* to be fed from the breasts of his *Daughter*? Who would not imagine this to be against Nature? but that we see by proof, true Natural pietie transcends all bounds and limits.

*Hyas*, a young man, being devoured of a *Lion*, the *Hyades* (his sisters) deplored his death with such infinite sorrow, that they wept

F 5            them-

themselves to death.

The Prince *Intaphernes*, being condemned to die, with all the male-issue of his race, for having cut off the eares and nose of one of the Waiters, who rudely put him back from entring into the Chamber of *Darius* the King of *Persia*, and the execution being hourly expected; the Wife of *Intaphernes* prevailed so far with her teares (accompanied with such passionate words, as were able to mollifie flint, or soften marble) That *Darius* commanded one only, whomsoever she would chooise, to be ransomed for the continuance of

of the memory of their name & family; after some meditation (contrary to the expectation of all men) she demanded the life of her *Brother*: The King somewhat amazed at her choice, sent for her and demanded the reason why she had preferred the life of a *Brother* before the safety of such a *Noble Husband*, or such hopeful *Children*? To whom she answered: *Behold o King I am yet but young and in my best of years, and I may live to have another Husband, and consequently more Children; but my Father and Mother are both aged; and should I lose a Brother, I should for ever*  
be

be deprived of that sacred name! At which words the King, exceedingly moved to see with what a fraternal zeal they were spoken, he not only released the Brother, but likewise the eldest of her Sonnes. This history is more amply related by *Sabaplicus*.

A nother History doth here represent it self to my remembrance, which I have read in *Marul. lib. 3. cap. 2.* where he relates that two *Virgins*; the one whereof seeing her Bed-fellow lying upon her death-bed, fell upon her knees, & devoutly besought the Almighty, that she might not survive her,

her; but as they had lived together as one soule divided into two bodies, in all sanctity and sisterly love, so their chaste bodies might not be separated in death. God was pleased to grant her the effect of her prayer; for both dyed in one day, and they were both buried in one sepulcher, being fellows in one house, one bed, and one grave, and now (questionlesse) joyful and joint-inheritors of one everlasting Kingdome.

Their goodnesse doth bereave of a voice to proceed any further: But as *Aristotle* being not able to comprehend the ebbe and  
flow

flow of an Arm of the Sea, threw himself into it; so do I drown my self in such a multitude of wonders, not willing any longer to measure their loves by the inch of my knowledge. I am transported in this great Labyrinth of wonders, and cannot at last but break forth and say, that those *Satyrists*, who assume to themselves such an unbridled liberty to inveigh without all limitation against this most worthy Sexe, are horrid Monsters, whose Understanding is a pit of darknesse, whose Reason is a shop of malice, whose will is a Hell, where thousands  
of



of passions outrageously infect them; their Tongue an instrument of cursing, lying and slander, their Face a painted hypocrisie, their Body a sponge full of envy; and to conclude, they seem to have no Faith but infidelity, no Lord but their passions, no God but their belly, who would (if they were able) in their *gluttony* exceed the Prince *Hugotio Fagiolanus*, who at one dinner devoured the two rich Dukedomes of *Luca* and *Pysa*; nay, *Smindrides*, who for the furniture of one Table, entertained a thousand Cooks, a thousand Bird-catchers, and a thousand Fishermen. But

But as they consume their time in pleasures (which slide away like waters occasioned by a storm) so they will find themselves destitute and ashamed: so many *golden harvests* which time presented to them are passed away, and nothing is left but sorrow for having done ill, and impotence to do well: what then remains but to say with that miserable King, who gave away his *Scepter* for a *glasse of water*: *Alas, must I for so short a pleasure lose so great a kingdom!* And besides, there is a place ordained for the wicked, the great lake of Gods wrath, an eternal fire,

a

a bottomlesse depth, where there is no evil but must be expected to be found, nor any good that can be hoped for.

Happy therefore all those who do attain to that everlasting blessed Kingdome, where there is no more poverty, no sickness, no grief, no calumny, no persecution; where the blessed see God face to face in a body as impassible as an Angel, as subtile as the beams of light, as swift as the wings of thunder, as bright as the Sun; where they do enjoy a delicious torrent of unspeakable content; Voices and Musick, which time cannot ravish

ravish away, Odours which  
are never dissipated, a Feast  
which is never consumed;  
a blessing, which though E-  
ternity bestoweth, yet shall  
not Eternity ever see an  
end thereof.

---

of

*Of chaste Women and  
Virgins.*

**T***Arquine* the Proud,  
having been invited  
by *Collatine* (husband to  
the-chaste *Lucretia*) to a  
supper, hee was fairly wel-  
comed by *Lucretia*, who  
apprehended no deceit;  
having supt, hee withdrew  
himself to his lodging, and  
when hee thought that all  
were fast asleep, he came  
with a naked dagger in his  
hand to the place where  
*Lucretia* lay; having re-  
course to the instruments  
of hatred for his assistance  
in love; and he who was  
wont

wont by the sword to vent his angry passions, knows not how to lay it aside in tendrest affections; he laies his hand upon his breast, he threatens her, he speaks her fair; and seeing her rather to imbrace death, than him, ready rather to lose her life then honour, he threatens to kill some servant close by her, to make her be beleev'd a foul adultress. See how this wicked one threatens to bereave her of her honour, that he might bereave her of it.

*Lucretia* thus assaulted with the same weapons wherewith shee defended her chastity, yeelded to  
*Tarquins*

*Tarquins* prevailing lust.

*Tarquin* departs triumphant, saddest *Lucretia* remains overwhelmed with grief, shee sends for her father and her husband, acquaints them with what is past, adding thereunto these her last words:

*And what could unfortunate Lucretia do? if shee had dyed that shee might have lived chaste, you would have thought her slain for having been unchaste. O most cruel law of Honour, which savest not the innocent! a law never descended from Heaven, but come from the deepest abyss of Hell.*

*I, who would have mine honesty*

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honesty known to all, have more studied glory then chastity; and whilst I sought after the name of chaste, I am with infamy become unchaste: I thought death the worst of all evils, I thought it the cure of all mis-fortunes; I feared nothing, since I feared not to dye, yet now I was forc't to chuse life, not to lose mine honour, and by living have lost it.

I am resolved to dye, if not for what hath already befallen mee, at least for what may hereafter happen unto mee. But what then? If I dye, I shall seem to acknowledge to have done amiss, they will say my guilty conscience kill'd



kill'd mee. If I live, you will  
believe I have done amiss,  
you will say I consented out  
of too much desire of life. O,  
of all others most unfortu-  
nate Lucretia, whose inno-  
cencie neither life nor death  
can justifie!

This soul (O Collatine)  
whose delight was chastity,  
abhors now that body which  
is polluted, and as being  
wholly thine, cannot endure  
that that part of mee should  
have any longer being, which  
can no more be onely thine.

But what was it in mee  
that encouraged that wicked  
one to so great a mischief?  
perhaps my honesty, which  
hee thought greater then that  
of

of others. Most sacred honesty, Art thou then become an inciter to lust? and instead of defending, offendest? Dost thou instead of bridling desires, edge on to fury and violence?

His heart where cruelty is harboured, which can kill none but the innocent, is likewise a receptacle of lust, which can covet none but the chaste; to have what they desire, is not that the Tarquins do desire, they finde no pleasure, where they use no force, and like lightning, rend most where they finde most resistance.

And whether can unfortunate Lucretia go for revenge?

venge? to the Kings family,  
 who hath injured me? mine  
 own friends, whom I have in-  
 jured? You gods of hospita-  
 lity, it is you I call upon; but  
 to what purpose call I you,  
 since you have permitted it?  
 Revenge mee, you infernal  
 powers! but why invoke  
 I you, who were his assist-  
 ants?

I my self will revenge my  
 self, and will by death take  
 greater revenge on this mine  
 enemy, then by living.

I will dye, not to lessen my  
 faults, but to aggravate his;  
 not for that I have sinned, but  
 to shew that shee did not sub-  
 ject her self to sense, who vo-  
 luntary deprives her self of  
 sense.

G

I

I will dye, that I may not live in so wretched times which make life a shame, & to be born, a misfortune. My fall shall ease your thoughts, make my revenge happy; and I, who will not live an example of dishonour to women, will dye an example of fortitude to men.

This said, shee plunged a knife into her heart, and fell down dead thereon.

Theoxena being environed at Sea by the Navie of Philip King of Macedon, seeing her husband thrown over-board, leapt after him, not onely to express her love to her husband, but to preserve her selfe from

not from the tyrannie of the  
Conqueror.

to Alexander the Great,  
wrote a letter to his mo-  
ther in this manner, Alex-  
ander the sonne of Jupiter  
Hamon, to his mother Olympia  
wishes health:

To whom with great  
modesty she thus replied:

Dear son, as you love mee,  
instead of doing mee honour,  
proclaim not my dishonour,  
neither accuse mee before  
Juno; besides, it is a great a-  
sperſion you cast upon mee, to  
make mee a Strumpet, though  
to Jupiter himself. And  
thus this famous Queen  
would not for any swelling  
title, or vain ostentation,

lose the honour to be called  
a loyal and chaste wife.

*Cornelia* the illustrious  
mother of the *Gracchi*, to  
preserve the honour of a  
chaste widow, denied to  
marry the King *Ptolomeus*,  
although he offered to im-  
part to her a Diadem and a  
Scepter.

*Dyrrachina* being taken  
prisoner, covenanted with  
her cruel Victor, that if hee  
would but reprieve her  
honour for the present, she  
would reveal unto him a  
secret by the which hee  
should preserve his body  
from being wounded. The  
Souldier having accepted  
of the condition, shee told  
him

him that it was the vertue  
 of a certain herbe, with  
 whose iuice if he did anoint  
 any part of his body, it  
 should preserve it free from  
 being wounded; and to  
 shew him the effects there-  
 of, shee from a neighbours  
 garden plucked up the  
 weed that next came to  
 hand, with the sap or moi-  
 sture thereof shee anointed  
 her own neck, and bidding  
 him to draw out his sword  
 and make triall of her  
 whether shee kept not a  
 faithfull Covenant with  
 him, the Souldier giving  
 credit to her words, in re-  
 gard of her constancie and  
 courage, with one strong  
 blow

blow struck off her head,  
A most resolute and noble  
Lady, to prefer death be-  
fore the losse of her ho-  
nour.

*Annia Romana* having  
buried her first husband in  
her youth, and being con-  
tinually perswaded by her  
friends to a second marri-  
age, she answered, it was a  
motion which she would  
by no means assent unto;  
for (said she) should I happen  
upon a good man, such a one  
as my first husband was, I  
would not then live in that  
perpetual feare to lose him, but  
if otherwise, why should I  
hazard to put my self upon a  
bad one, that am so late  
punisht



read. punished by the losse of so good  
oble none.

be. Democion the Athenian  
ho. Virgin, hearing that Le-  
ing osthenes, to whom shee was  
in contracted, was slain in the  
on wars, she killed her self; but  
her before her death shee thus  
ri. reasoned with her self: Al-  
s. though my body is un-  
ld. toucht, yet, should I fall in-  
o. to the imbraces of another,  
en. I should but deceive the se-  
ne. cond, since I am still marri-  
I. ed to the former in my  
at heart.

at. Alice Countess of Salis-  
at. bury, being importuned  
I. continually by King Ed-  
a. ward the third, to yeeld un-  
e. to his inordinate desires,

G 4 and

and having sent for her, thinking to compel her, and to use his royal Authority, she cast her self down at the Kings feet, and with an ocean of tears, accompanied with words able to mollifie Steel, or to soften Flints, she declared, *That since her unhappy destiny had brought her thither before his presence as the innocent lamb committed to the sacrifice, she most humbly craved that his Majesty would be pleased to grant unto her one request: whereat the King replied with a solemn oath, that he would not refuse any thing unto her; shee then took a knife which shee had conveyed*

crept under her Gown,  
 saying, that the request  
 which shee had craved,  
 and the which his Majesty  
 had been pleased with his  
 royal Faith to grant her,  
 was, That she did most humb-  
 ly beseech him, that he would  
 rather then take away her ho-  
 nour, with his sword end her  
 most unhappy life, or else that  
 hee would be pleased to give  
 her leave to kill herself with  
 that knife, which she had pur-  
 posely brought, that so her  
 innocent bloud might bear  
 witness before God of her un-  
 defiled chastity.

The King being astonisht,  
 and assured of the chastity  
 and constancie of this ver-

tuous Lady took her to be his lawful wife.

*Baldraca*, though she was of mean parentage, and of an inferior fortune, could neither by threats nor promises of worldly honours or promotion, be tempted to prostitute her self to the Emperor *Otho*.

*Isabella* a Damsel of *Ravenna* threw her self headlong into the river *Medoacus*, wherein shee was drowned, to shun the violent lusts of some Venetian Souldiers.

*Britonia* a beautiful maid of *Crete*, to shun the importunities of King *Minos*, cast her self likewise into a River,

River, where shee was drowned.

*Pithomena* a Virgin of *Alexandria* (being a Citizens slave) was so fair, and so vertuous, that her Master became in love with her; but when he saw hee could neither with promises, nor threats gain her, he began to hate her more then ever he had loved her; and though he had accused her to be a Christian (as indeed she was) yet nevertheless she remained constant in her deliberation, and resolved rather to suffer a cruell death (as shee did) being put into boyling pitch, then to lose her chastity. With

With her therefore  
 I close this relation of  
 chaste Women and Vir-  
 gins; and lest I should o-  
 mit any thing that might  
 tend to the grace and ho-  
 nor of that Sex, I shall al-  
 ledge somewhat of their  
 abilities to govern.

---

of

of *Womens abilities to*  
*Govern.*

**C***eres* ; Queen of *Sicil*,  
 was the first that taught  
 People to live according  
 unto the *Laws* ; and there-  
 fore she was by the *Ancients*  
 called a *Goddesse*.

*Mirrhe* Queen of the *Ly-*  
*dians*, was by them reckon-  
 ed amongst seven of their  
*Kings*, by which they boast  
 to have been governed.

*Semyrannis* manfully go-  
 verned her Kingdome for  
 the space of 24 years, per-  
 forming many admirable  
 things surpassing her Sexe.

*Tenca*, a Warlike woman,  
 Queen

Queen of the *Illyrians*, wife unto *Argon*, took upon her selfe the soveraignty, and governed wisely; she opposed the violence of the *Romans*, and obtained on them many noble victories.

*Zenobia*, Queen of the *Palmyrians*, after the death of her husband *Odenatus*, took upon her the Imperial Regencie, and made the Kingdom of *Syria* tributary unto her.

*Valasca*, Queen of the *Bohemians*, governed her Kingdom, and managed all her affairs herself, without the help or Councel of any man.

*Abhalia* Queen of the  
*Hebrews*,



Hebrews, Saba of the Ethiopians, Amalasuntha of the Goths, Hester of the Persians, Harpalice of the Amazons, do all of them deserve an immortal praise for their well-governing.

Queen *Mercea*, wife to *Gwintbelinus* king of Britain governed wisely, and established many profitable Lawes, which were much esteemed by the Britains, and carefully observed; being called after her name, The *Mercean lawes*, many Ages ensuing.

It was a custome among the *Celtans*, a people of France (seated between the Rivers *Grannna* & *Sequana*)

to

to admit their Women to Council, and in the League which they made with *Anibal* this Article was inserted :

*If so be the Celtans have any matter of complaint against the Carthaginians, the Carthaginian Commander in Spain shall judge of it : But if the Carthaginians have any thing to object against the Celtans, it shall be brought before the Celtan-Women.*

Did not *Hilkiah, Abikam, Achbor, Shapham* and *Asahiah* ( those prime Statesmen ) consult concerning State-affairs with *Huldah* ?

*Deborah* was so able for the publike management, that

that she judged Israel, and the people of Israel came up constantly unto her for judgment.

*Mary Countesse of Flanders*, wife to the Emperor *Maximilian*; and *Louise*, Dutchesse of *Savoy*, mother to the French King *Francis* the first; by their wisdom and prudence treated and concluded the peace at *Cambray*, a Town seated amidst the seventeen Provinces of the *Netherlands*.

Queen *Elizabeth* of happy memory, was admired by her very enemies, namely Pope *Sixtus Quintus*, though he plotted against her life, yet he was often heard

heard to say, that *Elizabeth* of *England*, and *Henry* the *IV.* of *France*, were able to govern the whole world.

I need not insist any longer on *Womens abilities* to govern; since it clearly appears that they have therein excelled most men: and therefore God never appeared to them in his wrath armed with thunders as a revenger of crimes, but with crowns in his hand, as a dealer of rewards: for this Sexe hath never been infected with such Monsters as *Vitellius*, *Nero*, *Heliogabalus*, *Caligula*, *Domitian*, *Catiline*, *Silla*, *Achitophel*, *Herod*, *Marius*, *Nimrod*, *Sardanapalus* were,

were, and a thousand such others, who as they lived most detestable and horrid lives, so they expired with most deserved deaths; some by *hunger* and *thirst*, others were eaten by *horses*, *rats*, and *lice*, others devoured by *wolves* and *dogs*, others consumed by *flames* and *tortures*; some were driven naked through the streets, saluted with *Urinals* and *Chamber-pots*; others were tyed into *bags*, wherein a *Cock*, a *Viper*, and a *Foxe* were put, and thus were they cast into a river; some *strangled*, others *poysoned* themselves, and with such like horrid and detestable ends

ends they met with their final destructions.

But to divert you from these sad objects of Gods wrath, I will proceed to such as are acceptable and pleasing, the reward whereof is everlasting happinesse, viz. Piety and Religion.

of

*Of Pious and Religious  
Women.*

**M**ary Magdalen, and Martha did preach the Gospel of Christ, and converted the Country of *Illyria*, which now is called *Slavonia*, unto the Christian belief.

The *Sarahs* were devout beleevers.

The *Maries* were humble and mortified persons.

The *Elizabeths* religiously observed all the commandments of God blamelesse.

The *Priscilla's* were heavenly, and rich in discourse.

The

The *Bathsheba's*, the *Loises*, and *Eunices* were careful in the the instructing of their children in the knowledge of God.

*Catherina Alexandria* (under the tyranny of *Maxentius*) was illuminated with divine knowledge from above, she constantly maintained the faith of the Gospel, notwithstanding all the *Syllogistical* and *Sophistical Dilemma's* of the cunning *Sophisters* of those dayes, who were forced to yeeld, and to submit unto the authority of a *Virgins* tongue.

*Isota Navarula Veronensis*, devoted her life to the contemplation



templation of divine mysteries, to which she added the honour of a perpetual chastity.

*Rosuida* born in *Germany*, composed many excellent works, exhorting those of her sex to Chastity, Vertue, and the divine Worship; she writ the lives of holy men, and composed a divine work of the pious and chaste life of the blessed *Virgin*.

*Egilbert* King of *England* by the means of his wife received the Christian Faith.

*Hermegides* King of the *Goths*, was drawn from *Arian* heresies unto the Christian

Christian Faith by Nigegond  
his wife.

*Cleotilda* Queen of France,  
and wife unto King *Clovis*,  
made her husband re-  
nounce the *Paganisme*, and  
become a *Christian*.

*Dorothy Leigh* not long  
since deceased, was a pious  
and religious Gentlewo-  
man, she hath left behinde  
her as a legacy to her chil-  
dren, a book of her own  
making, entituled, *The mo-  
thers blessing*: It is godly  
counsel, containing many  
good exhortations and ad-  
monitions.

The holy Writ it self  
(in a most divine stile) de-  
clares unto us mortals the  
wonders

wonders of that Sexe,  
 in which God hath been  
 pleased to make them so  
 far excell, and to expresse  
 how much hee was pleased  
 with the good return of his  
 mercifull gifts from them,  
 as that it moved the Savi-  
 our of all the world to  
 publish the same, *viz.* O  
*woman great is thy faith!* and  
 with this additional re-  
 proch to his disciples, That  
 they had not given him  
 water for his feet, and that  
 they had not saluted him  
 with a kisse, when as that  
 woman had anointed his  
 feet, and washt them with  
 her tears, had wiped them  
 with her hairs, and had not  
 H                      ceased

ceased to kisse them.

And was not our Saviour himself moved to compassion by them? hee who was incapable of any passion, or weakness, yet hee did weep, when hee saw the tears rowl from *Maries* eyes for *Lazarus* sake; hee knew the value of that so great a treasure which had been infused into that Sex, even since the first moment of its creation in Paradise; and although the spirit of delusion did even there work the fall of man by such an easie instrument, yet his divine providence would preserve it to bruiſe that Serpents head with-  
all,

all, and to confound that spirit of darknesse, by making it appear, that they should neither forsake nor deny him : and this hee verified even at the Crosse, where he was to overcome death it self, when as hee uttered these words, *Woman behold thy Son!* So likewise said hee unto his beloved Disciple, speaking of the blessed Virgin, *Behold thy mother.*

The women were the first that returned to the Sepulcher, whither they went before day. Their faith did excel that of men when as they went with oyntments, not taking care

H 2                      who

who should remove the stone from off the Sepulcher. So likewise did they run unto *Simon Peter*, and to the other Disciples, to witnesse the Lords Resurrection; neither did they as the Disciples return unto their own homes, but remained at the Sepulcher weeping and inquiring after the Lord, untill that he had appeared unto them; and therefore hee made them to be companions of Angels, who comforted them.

*O divine conversation! ô heavenly meeting of an Angelical Chore! when as the Angels askt, Woman why weepest*

weepest thou? O what a transcendent love shee exprest in saying, *Because they have taken away my Lord, and I know not where they have laid him.*

But with what a blisse was this conversation crowned, when as Christ Jesus himself in person, would approve himself to be the chief in that heavenly conference and enquiry, by his saying, *Why weepest thou? whom seekest thou?* and so might he wel say indeed, since hee himself was there to bid them weep no more. Most blessed Sexe! though they were forbidden to weep, yet may all

H 3 men

men continue the same for the backwardness of such as follow not the example of these pious and religious women, but to the contrary do employ all their faculties to perform onely that which the Epitaph of *Heliogabalus* denotes, *Ede, bibe, lude, post mortem nulla voluptas*: imagining that the life of man was only created but to eat, and drink, and sleep; and thus they are meer animals, nay not so prudent and moderate; for they do carefully provide those things which do belong to the defending of their lives, which moved one to say thus:

Nor



Nor are these creatures to be  
thought to be

Quite void of th' intellectual  
faculty;

But that they can discern and  
understand

The language spoken in their  
native land,

And might discourse, if to so  
strange a wit,

Nature had lent them but due  
organs fit.

Lucan reports that the  
Elephants having washed  
themselves, they fall down  
and adore, looking up-  
wards towards heaven, af-  
ter which they appear to  
be joyful.

The Storks, whereof  
there are many in Holland,

do ere they give food to their young ones look upwards towards heaven, as if they gave God thanks; and wheresoever they build their nest, as a token of their gratitude, they cast down one of their young ones to the owners of the house.

The Dove when she picks up her food, at every grain she lifts up her eye towards heaven. And thus these harmlesse creatures appeare to be not onely as so many teachers to the Rationals, of gratitude for the numberlesse mercies which they have received from the Almighty for having

ving made them so, when he might have turn'd them into any other shape as the Potter doth his clay; but as so many judges against those who have made not onely Men their gods, but Brutes, Vegetables, and inanimated, viz.

The *Phœnicians* worshipped a Serpent.

The *Trogloditæ* a Tortise.

The *Thessalians* a Stork.

Those of *Delphos* a Wolf.

The men of *Samos* a Sheep.

The Islanders of *Tenedos* a Cow with Calf.

The *Romans* a Goose.

In *Alba* a Dragon.

The *Egyptians*, Garlick  
and Onyons.

In some parts, a rude and  
unbeautified Stone. And  
of such kinde of gods the  
Pagans had no lesse then  
thirty thousand.

If the aforesaid Elephants,  
Storks and Doves could  
speak, no doubt but they  
would (as *Du-Bartas* saith  
of the ascending Larks  
Alleluja) tell men that they  
do acknowledge but him  
who is the Creator of all  
the world, and thereby  
confound : Alas, but too  
many of those Monsters  
who not so much as the  
Pagans believe a God-  
head; goddesses they will,  
but

but not such as these godly women, who whilst they lived on earth, might on the Scriptures warrant have been said that they were Gods, and the Temple of God; wherefore they enjoy Torrents of unspeakable contentments in an everlasting Kingdome, where all the elected soules of the Apostles, Martyrs, Prophets, Angels, Archangels, Thrones, Dominions, Powers, Vertues, Cherubims and Seraphims perpetually sing hymns, and Alleluja; for after they had been on earth as Angels in women shapes, they could not fail to be their  
per-

fect equals in Heaven, from  
 w hence if a message should  
 by them be sent unto some  
 men of this age, what would  
 it bear, but *O yce monsters*  
*that say there is no God*, who  
 tread the paths (it's true)  
 whereof *Job* speaks, where  
 gold, silver, and moulten  
 brasle is to be found, the  
 Onyx and the Saphir, &c.  
 but not those which these  
 ever to be admired Women  
 did, *viz.* the unknown  
 paths which no Fowle  
 knoweth, the Vultures eye  
 hath not seen, the Lions  
 whelp hath not troden, nor  
 the fierce Lion passeth by;  
 whence Wisdome com-  
 meth, which is the fear of  
 the

the Lord, and to depart from evil, which is *understanding*. And that these Christian Women sought, and that they found, after they had left behind them those manifold Examples of their Vertues, which brought them thither, and for the which all Rationals ought to celebrate their *praises* with *Garlands, Crowns, Columns, Statues, and Monuments*; and not to presume to bark at this most worthy Sexe: For who, if he be the production of a *woman*, can deride the vertues of his own Mother? Let those *Zoilusses* and *Momusses*, let them (I say) beware of in-  
curing

carring their just curse, for having not only obscured as *clouds* the *Sun* that raised them, in stead of imitating the true *looking-glass*, which returns the lively *image* so soon as the *face* is presented unto it, without any disguisements at all: But for shewing themselves not only wilfully *ignorant*, and monstrous *ingratefull*, but void of all *sense* and *shame*. And though these *monsters* doe not acknowledge the unspeakable deserts of virtuous *Women*, yet nevertheless Truth doth manifest to all the world what they are: and it may be justly said of them, as *Socrates* answered



swered to *Hermogenes*, who reproving him for that he did not think at all of defending himself when he was accused, replied, that he had thought of that all his life time, by striving to live well. And the example of *Demetrius Phalerius*, a Prince of immortal renown teacheth us how little account is to be made of the dealings of envious men: when as word was brought unto him that the *Athenians* moved with envy against him, had broken down the 300 Images which had been erected in the streets of *Ariopagus* to his honour; He replied, The *Athenians* may well

well throw down my *Images*; but they (nor all the men of the world) are not able to abase my *Vertues*, for whose sake my *Images* were erected.

And there needs no other examples then these ever-to be admired *Women*, to encourage vertue, and to discourage vice; to perswade both *Sexes* to that eternal blisse, which is to be attained by treading the unknown paths; which is not to be found in the *land of the living*, for that the living run that of the Lyon and the Lyons whelp, and depart not from evil, their aim is at *gold* & at the *onix*:  
And

And what is the end of all that path? You may remember it, if you have read it : Were not all the riches of *Cræsus* the *Persians* prey? Was not *Cyrus* the Conqueror at last glad to crave for a cup of water? Did not the *Parthians*, when they had overthrown *Crassus*, with all his wealth, poure molten gold down his throat, to fatisfie his greedy desire of mony? And was not the Treasure of *Decebalus*, though hidden in the bottome of the great River *Sargesia*, fisht out by the *Romans*? Is not the *Assyrian* Empire reduced into seven mountains? And of those  
great

great, and strong Cities :  
*Niniveh*, the walls whereof  
 had fifteen hundred towers;  
*Babylon*, which was three-  
 score miles in compass; the  
*Pyramides* at *Amasia's* Se-  
 pulcher, in the building  
 whereof thirty six thousand  
 men were employed above  
 four score years; the great  
 and famous Temple of *Di-*  
*ana*, which was scarce fini-  
 shed by the inhabitants of  
 all *Asia*, in two hundred  
 years; and of all those great  
*Emperors, Kings, & sumptuous*  
*Buildings*, what doth there  
 now remain but dust? *Vertue*  
 which these matchless *Wo-*  
*men* sought only, remained,  
 that never dyeth: therefore

*Seneca*

*Seneca* studied in his youth time the Art *bene vivendi*; and in his age, *bene moriendi*.

And since *Vertue* was the mark at which these ever-to be admired women did aim, the price which they so ran for to obtain; they attained to its possession so absolutely, as that nothing was ever able to bereave them thereof.

The venomous speeches of those vile Detractors of this most worthy Sexe, will therefore prove but as the *fools bolt* shot upright, w<sup>ch</sup> in the fall endangers their own heads. And it's no wonder (since *Diamonds* are cut and filed,

whilst despised *Peebles* lie  
 safe in the sand; and the  
*Cedars* crushed with *tempest*,  
 whenas low *shrubs* are scarce  
 toucht with the wind: that  
 malice strives to make ver-  
 tuous *Women* suffer by sup-  
 posed crimes. But as the  
*Ruby*, whatsoever Foile it  
 hath, doth yet shew red;  
 so they will flourish and  
**triumph** to all posterity,  
 and their fame remain glo-  
 rious, as having approved  
 themselves such *Gemmes*,  
 wherewith their Creator  
 hath been well pleased. The  
*Elogium* of whose Vertues I  
 cannot better close, then  
 with these, Mr. *Randal's*  
*Verses*, in praise of this most  
 worthy Sexe. He

**H**E is a Paracide to his Mothers name,  
And with an impious hand murders  
her same, (write

That wrongs the praise of women, that dares  
Libels on Saints, or with foul ink requite  
The milk they lent us. Better Sexe! command  
To your defence my more religious hand,

At sword or pen. Yours was the nobler birth:  
For you of man were made; man but of earth,  
The son of dust. And though your sin did breed  
His fall; again you rais'd him in your seed.

Adam in's sleep a gainful losse sustain'd,  
That for one Rib a better self regain'd;  
Who had he not your blest creation seen,  
An Anchorite in paradise had been.

Why in this work did the Creation rest,  
But that th' eternal Providence thought you best  
Of all his six dayes labour? Beasts should do  
Homage to man; but man should wait on you.

You are of comelier sight, of daintier touch;  
A tender flesh, a colour bright, and such  
As Parians see in marble; Skin more fair,  
More glorious head, & far more glorious hair;  
Eyes full of grace, and quicknesse; purer Roses  
Blush in your Cheeks; A milder white compose  
Your stately Fronts; your Breath more sweet  
then his, (kisse.

Breathes spice, and Nectar drops at every  
Your skins are smooth; bristles on theirs do grow  
Like quilts of Porcupines, yongh wooll doth flow  
Ore all their faces; you approach more near  
The form of Angels, they like Beasts appear.

If

81  
5  
If then in bodie's where the souls do dwell  
You better us, do then our souls excel?  
No, we in souls equal perfection see,  
There can in them no male nor female bee.  
Boast we of knowledge? you have more then we  
You were the first ventur'd to pluck the  
tree;

(lye,  
And that more Rhetorick in your tongues doth  
Let him dispute against, that dares deny  
Your least commands; and not perswaded be  
With Sampsons strength, and Davids piety,  
To be your willing Captives. Vertue sure  
I've blind as fortune, should she chuse the poor  
Rough cottage Man to live in, and despise  
To dwell in you the stately edifice.

Thus you are prov'd the better sex, and we  
Must all repent, that in our Pedigree (take  
We choose the fathers name, where should we  
The mothers, a more honour'd blood, 'twould  
make

Our generation sure and certain be,  
And I'd believe some faith in Heraldry.  
Thus, perfect creatures, if detraction rise  
Against your sex, dispute but with your eyes,  
Your hand, your lip, your brow, there will be  
sent

So subtile and so strong an argument  
Will teach the Stoick his affection too,  
And call the Cinick from his Tub to woo.  
Thus mustering up your beauteous troops, go on,  
The fairest is the valiant Amazon.

FINIS.



